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**NATVRALL AND
ARTIFICIAL DIREC-**
tions for health, deriued from
the best Philosophers, as
well moderne, as
auncient.

By

William Vaughan, Master of
Artes, and student in the
Ciwill law,




LONDON

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1600.

NATURAL AND
HISTORICAL



THE FIRST

To the Right worshipfull, his
louing sister, the Ladie Marga-
ret Vaughan; health, happi-
nesse, and tranquillitie both
of bodie and mind.



Adame, when I had ferre-
ted through euerie nooke of
my Muses poore treasure,
to find some present worthy
your acceptaunce, I could
finde none so fitte, as this little Treatise
of health, whose happie continuance, with
saire increase of yeares, and plenteous
fruitfulnesse, I haue euer wished you; that
as the dewe of beauen hath sent forth the

THE EPISTLE

bud of your tender age sweete, vertuous,
and right worthie of the noble roote, from
whence it sprang: so the sunne-shine of
grace will ripen those excellent blossomes
to perfection. The first occasion, which
made me fall into this kinde of studie, was
the necessarie regard of mine owne health;
necessarie I call it in diuerse respects: for
when sorrow and discontentment had al-
most dried and stifled vp my vitall spi-
rites (the reasons whereof are not alto-
gether to you vnknowne) and druen mee
to this dolefull exigent, that I doubted,
which were better eyther to be, as then I
was, or not to be at all: at the last, Reason
and Religion forced mee to take this course,
least despaire should ouerwhelme the na-
turall and purer faculties of my soule.
Now, since the length and processe of time
by fauour of the great Prince of Hierar-
chies, hath somewhat enlarged and forti-
fied

DEDICATORIE.

fixed my spirites, I haue sent you no other Physicke, then what I my selfe applied, wishing, that it may lie by you without occasion of use, euen so long, that the leaues may lacke renewing, before you lacke health.

Whereto although it may be, that some close and subtell-headed petifogger may except, yea, and sue my conceipt in the Exchequer of his owne opinion, in that I professing sayth to Iustinian, doe enter league with Galen,, and studying the Ciuill law, doe vndertake to meddle with Naturall and Artificiall experiments: yet my plea shall bee drawne from a principall Maxime in Nature, namely, that my health is of more consequence with me, then my Clientes case, and my friendes beeing well more reioyceth me, then the worlds beeing rich. But how can you doe amisse (deare sister) for whom such carefull parents,

THE EPISTLE

rents, and such a circumspect husband, haue so carefully and circumspectly provided? How can you (for whom Nature, Fortune, and worship, haue, like vnto the Poets three Goddesses, reserued the golden ball) how can you, I say, want all health, and happinesse, which this earth affoordes? Nay, more, how is it possible, that you hauing made your selfe hitherto deare to God (as appeares by his wonderfull benefites on you bestowed) by your vertuous conuersation in the verie Aprill of your yeares, be without the sauing health of ioy and glorie from aboue? What Direction neede you to respect, that are entered the right path? Truly, my prayers are, that you may proceed forward still in that way, but yet that you may bee long in going; both that I may long enioy part of your felicitie, and also that other Ladies of the like sympathie of naturall inclination may
take

DEDICATORIE.

take president from your example.

It greatlie befitteth your vertuous and ingenuous nature to reioice in the blessings of the Lorde so inestimable; as first, in your noble minded father, that famous Knight, sir Gelly Mciricke, (who for integritie of life, prudence, magnanimitie, and liberall behauiour, is inferiour to no man of what qualitie soener) : and no lesse in the ioyning with such an Husband, whom brotherly regarde of modestie forbiddeth me to extoll with praises according to deserts. And when the thirde blessing by the fauourable permission of one and the same God shall betide you, euen the propagation of children, as blooming vines round about your table, with both your powers equallie endued to your earthlie comfort: I know not to whome I may say, that the type and title of equall happinesse hath beene graunted more then vnto you.

But

THE EPISTLE

But leaning these, and whatsoeuer other blessings it hath pleased the supream Giuer of all goodnesse, to raine downe vpon you, as vpon a gratefull and fertill soile: my onelie purpose and intent is to request you (Madame) to patronize, and receiue with good liking, this pamphlet of mine, fraught with Naturall and Artificial Directions; as undertaken for the health of all: so especiallie consecrated vnto your sutable tuition and seruice in particular, not so much (I protest) in regarde of anie your vrgent neede, through anie distemperature, which I know; as to prescribe vnto you a dietarie plat-forme, whereby you may keepe backe all such griefes, as might percase steale vpon you hereafter, before you be aware: withall assuring my selfe, that in the often reading thereof, you shall get a treasure stored with pretious Margarites, Rubies, and Diamonds; and in the vsing
of

DEDICATORIE.

of it, you shal find comfortable medicines, to
prolong your life. Which the first and eter-
nall Breather of life confirme and furnisb
with religious ornaments, and necessarie
complements thereto belonging, while it
remaineth in this earthlie mould; and after
death make you partaker of those trium-
phant and euer-during ioyes, which before
the foundation of the worlde his Diuine
Maiestie hath prepared for his Godlie and
adopted children. From Iesus Colledge
in Oxford, the first day of April, Anno
Domini. 1600,

Your louing Brother,

William Vaughan.

D. D. A. 10. 11.

My dear Sir,
I have the honor to acknowledge the receipt of your letter of the 10th inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration. I am, Sir, very respectfully,
Your obedient servant,
J. H. [Signature]

Domini 1600

Your Obedient Servant

J. H. [Signature]

The Authour to his Booke.

SAile, Booke, the legate of a zealous minde,
(Compos'd by Nature, & Art Natures ape)
While at thy beck thou hast both tide and winde,
That will transport thee to my Countries cape.
Saile, little Booke, embarkt with furniture,
And to my sister be as Palinure.

O be a sure and true Sollicitour,
For her to plead at Aesculapius chaire :
Fetch thousands of subpoenacs eu'rie houre
Against such griefes, as might hir strength em-
Arrest all such, as might her vnaware (paire)
Assaile; and cure her of health-wasting care.

Out of Philosophie thy riuers spring,
By Physick thy Directions are refin'd.
Both which who so by vertues lore do bring
Into the square of Diets rule assign'd:
They doubtlesse shall by Gods permission liue
Old Nestors yeares, and Aeson-like reuiue.

Feare not the taunts of rayling Satyrists,
Whose criticke veine in poison all ydrench'd,

Ma. 165

Makes them to raue, and bend their ugly fists,
Vntill their wrat be altogether quenched.

Feare not, I say: of prooffe thou hast strong arms,
Which feel no brutes of Momists great alarms.

Well may they barke, but neuer dare they bite,
Vnlesse as sauage beares do martyrize
Such, as haue yealded to their rau'ning might:
So these remorselesse cures do tyrannize,
And cruelly inflict a mortal wound
On them, that prostrate lie vpon the ground.

Like as the snakie fiend tempts eu'rie one,
Beginning first at our first simple sive,
And vs inuironeth, that scotfree none
Escape: so they inuelloped with ire
Will not permitte one silly booke to passe
Without some frump, and token of disgrace.

But thou, my booke, hast such a Patronesse,
That will defend thee from their furious rents.
To fauour thee her mind she will addresse,
If she finde true thine Artes experiments.
Adiew: untill, as pledge of Brothers loue,
I shortly send thee bookes of Golden-groue.

Momi obiectio in Au- thorem.

*Ex tenuis olim variisq; superbijt Oscen
Placuis; ex multis fit liber iste libris.*

*Redde cuique suum: vilescit protinus Oscen;
Hic sine Naturâ fœtet & Artie liber.*

Authoris Responsio ad Momum.

*Ex herbis fit mel: hominis ceu simia, tixu
Aemula Natura est, Mæonidisque Maro.*

*Sit licet ex multis opus hoc: tamen utile quonvis
Teste; voluminibus candidiisque tuis.*

Journal of the
[illegible]

[illegible]

[illegible]

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NATVRALL

and artificiall directi-
ons for health.

The first Section.

Chap. 1.

*What be the causes of the preservation
of mans health?*



He causes of the preser-
uation of mans health
be fixe. The first, Aire,
fire, and water. The se-
cond, meate and drink,
and such as wee vse for
nourishment. The third,
exercise and tranquillie
tie of the body. The fourth,
moderate sleepe
and early rising. The fift,
auoydaunce of ex-
crements, vnder which
Phlebotomie, pur-
gations, vomits, vrine,
sweat, bathes, carnall

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B copit.

copulation, and such like are contained. The sixt cause of health is mirth temperatly vsed.

What is Aire?

Aire by it selfe is an element hot and moist, whervpon the whole constitution of our liues dependeth. The attractiō of this natural body is so necessarie vnto vs, that if any one of the instruments of our bodies be stopt, we cannot chuse but forthwith be strangled. In respect whereof, the chusing of a good aire must (for the preseruatiō of health) obtaine the chief place.

Which is the best Aire?

That, which is a mans natieue and countries aire, is best. This by the Philosophers is approued in this principle: Euery mans naturall place preserueth him, which is placed in it. And by the Poet confirmed:

Sweet is the smell of countries soile.

Also, a good Aire may be knowen both by his substance (as, when it is open, pure, and cleane, free frō all filthie dunghilles, noylome chanelles, nut trees, fig trees, coleworts, hemlockes, mines, & forges; for these haue a contrarie qualitie vnto the animall spirit, and make men to fall into consumptions) and by

by his qualities : as, extremitie of cold, heat, and moysture.

What shall a man doe, if the Aire be either too hot, or too cold?

Hee must vse cold things to keepe away the heat, and hot things to expell the cold. He must adde dry things to moyst, and moyst to dry. To depart thence into another place were not amisse. For oftentimes it is seene, that sick folkes do recouer their former health onely by chaunge of aire. But if the aire be corrupt, and that a man cannot remoue thence very quickly, he must artificially rectifie it, by perfuming his chamber with Iuniper, Rose-marie, Bay tree, or with wood of Aloes : and then by sprinkling vineger heere and there in his chamber. In brieft, a man in such cases must get him a nosegay composed of Roses, Violets, Maioram, Marigold, and such lyke. And when hee goeth abroad, he must hold in his mouth eyther the pill of an Orenge, or a peece of the roote of Angelica. Lykewise, hee must haue an especiall regard, that his chamber bee at least once a day neatly swept.

*Adwise mee, how I should build mee an house
for pleasure, health, and profit?*

First, you must chuse out a fine soile, which hath water and wood annexed vnto it, and forecast in your minde whether the prospect too and fro be decent and pleasaunt to the eye. For I am of this opinion, that if the eye be not satisfied, the minde cannot be pleased: if the minde be not pleased, nature doth abhorre: and if nature doth abhorre, death at last must consequently follow. Next, you must marke, whether the aire, which compasseth the situation of your house, be of a pure substance, and that, shortly after the sunne is vp, groweth warme; and contrarily groweth cold, after the sunne is set. Thirdly, you must make your foundation vpon a grauell ground mixt with clay, vpon a hill, or a hilles side. Fourthly, looke that your windowes be Northward or Eastward. Lastly, whē your house is finished, you must prepare a garden replenished with sundry kindes of heart's & flowers, wherein you may recreate and solace your selfe at times conuenient.

Chap.

directions for health.

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Chap. 2.

Of water.

What is water?

Water is an element cold and moyſt, and doth not nourish, but help digestion.

How shall I know good water?

By the clearenesse of it. That water is best, which runneth from an higher to a lower ground, and that water, which runneth vpon clay, is better clarified then that, which goeth vpon the stone.

When is water wholesomest?

In summer time it is most wholesome; yet notwithstanding, seldome to be drunke. But if at any time you be compelled to drink it, see first that you seeth your water gently; for by seething, the grosse substance of it is taken away.

How shall I reuine waters, that begin to putrifie?

This is performed by the addition of some small proportion of the oyle of sulphur, or else of *Aqua vita* well rectified, incorporating them both together.

Chap. 3.

Of fire.

What is fire?

B 3

Fire

Fire is an element hot and dry, which dissolueth the malicious vapours of the aire, stirreth vp naturall heat in mans body, and expelleth cold.

What kinde of fire is best?

That fire is best, which is made of drie and sweet wood. For wet and greene wood is discommodious; and so are coales, because they make the head heauie, & dry vp naturall moisture.

Are not sweatings and hot houses wholesome?

No, because they exhaust the good humours together with the bad.

The second Section, concerning food.

Chap. 1.

Of bread and drink.

What is the vse of bread?

BRead made of pure wheat floure, well boulded frō all bran, sufficiently leauened, and finely moulded & baked, comforteth and strengtheneth the hart, maketh a man fat, and preserueth health. It must not be aboue two or three dayes old, at most, for then it waxeth hard to be cōcocted. Howbeit neuer thelesse, the

the pith of new hot bread infused into wine, and smelt vnto, doth much good to the spirits, and greatly exhilarateth the heart.

What is the vse of beere?

Beere which is made of good malt, well brewed, not too new, nor too stale, nourisheth the body, causeth a good colour, and quickly passeth out of the body. In summer it auayleth a man much, and is no lesse wholesome to our constitutions then wine. Besides the nutritiue faculty, which it hath by the malt, it receiueth likewise a certaine propertie of medicine by the hop.

What is the vse of Ale?

Ale made of barley malt and good water doth make a man strong: but now a daies few brewers do brew it as they ought, for they add slimie and heauie baggage vnto it, thinking thereby to please tossepots, & to encrease the vigour of it.

How shall I discerne good ale from bad?

Good ale ought to be fresh and cleere of colour. It must not be tilted, for then the best qualitie is spent: It must neyther looke muddye, nor yet carie a taile with it,

Which is the best drink?

The most pretious and wholesome ordinarie drink as well for them that be in health, as for sicke and impotent persons is made after this maner :

Take halfe a pound of barley, foure measures of water, halfe an ounce of Licoras, and two drachmes of the seede of Violets, two drachmes of parsley seed, three ounces of red Roses, an ounce & a halfe of Hysop & Sage, three ounces of figges and raisins well pickt: Seeth them all together in an earthen vessell, so long till they decrease two fingers breadth by seething: then put the pot in cold water, and straine the ingredients through a cloth.

Shew mee a speedie drink for trauellers, when they want beere or ale at their Inne?

Let them take a quart of fayre water, and put thereto fve or sixe spoonefulles of good *Aqua composita*, a small quantitie of sugar, and a branch of Rosemarie: Let them be bruied well out of one pot into another, and then their drink is ready.

What shall poore men drink, when malt is extreame deare?

They

They must gather the toppes of heath, whereof the vsuall brushes are made, and dry them, and keepe them from moulding. Then they may at all times brue a cheap drink for themselues therewith. Which kinde of drink is very wholesome as well for the liuer, as the spleene; but much the more pleasaunt, if they put a little licoras vnto it. There is another sort of drink, of water and vineger proportionably mingled together, which in summer they may vse.

How shall I help beere or ale, which beginne to be sowre or dead?

Put a handfull or two of oatemeale, or else of ground malt, into the barrell of beere or ale, stirre the same well together, and so make it reuiue a-fresh. Or else, if you please, bury your drink vnder ground, in the earth, for the space of foute and twentie houres.

Teach mee a way to make beere or ale to become stale, within two or three daies?

This is performed, if you burie your beere or ale being filled into pots, in a shadie place somewhat deepe in the ground.

What is meath?

Meath is made of honey and water boyled both

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both together. This kinde of drink is good for them, which enioy their health; but very hurtfull for them, who are afflicted with the strangurie or colick. Braggot doth farre surpasse it in wholesomenesse.

What is Meatheglin?

Meatheglin is made of honey, water, and hearbes. If it be stale, it is passing good.

Chap. 2.

Of Wine.

What is the propertie of wine?

Wine moderately drunk refresheth the heart and the spirits, tempereth the humours, ingendreth good bloud, breaketh fleagme, conserueth nature, and maketh it merie.

What is the vse of white wine?

White wine, drunk in the morning fasting, cleanseth the lunges. Being taken with red Onions brused, it pearceth quickly into the bladder, and breaketh the stone. But if this kinde of wine be drunk with a full stomack it doth more hurt then good, and causeth the meate to descend, before it be fully concocted.

What is the vse of Rhenish wine?

Rhenish

Rhenish wine of all other is the most excellent, for it scoureth the reines of the back, clarifieth the spirits, prouoketh vrine, and driueth away the headache, specially if it doth proceede from the heate of the stomack.

What is the vse of Muscadell, Malmesie, and browne Bastard?

These kindes of wines are only for married folkes, because they strengthen the back.

What is the vse of Sack?

Sack doth make men fat and foggie, and therefore not to be taken of young men. Being drunk before meales it prouoketh appetite, and comforteth the spirits maruelously.

How shall I know whether hony or water be mingled with wine?

Vintners, I confesse, in these dayes are wont to iuggle and sophistically to abuse wines, namely, Alligant, Muscadell, and browne Bastard, but you shall perceiue theyr deceite by this meanes; take a few drops of the wine, and powre them vpon a
hot

hot plate of yron, and the wine being resolved, the honey will remaine and thicken. If you suspect your wine to be mingled with water, you shall discerne the same by putting a peare into it : for if the peare swimme vpon the face of the wine, and sinke not to the bottome, then it is perfect and vnmingled, but if it sinke to the bottome, water without doubt is added vnto it.

Shew mee a way to keepe Claret wine, or any other wine good, nine or ten yeeres.

At euery vintage, draw almost the fourth part, out of the hogthead, and then rowle it vpon his lee, & after fill it vp with the best new wine of the same kinde, that you can get. Your caske ought to be bound with yron hoopes, and kept alwaies full.

How might I help wine, that reboyleth?

Put a peece of cheese into the vessell, and presently a wonderfull effect will follow.

Chap. 3.

Of Milke.

What is the vse of milke?

Milke purgeth superfluous humours in the belly, and nourisheth the body : but soure things must not in any case be presently taken
after

after it. Also, for feare it should cōgeale in the stomacke, put a litle sugar, salt, or honey into it, and so stirre them together. It agreeth well with cholericke persones, but not with the flegmatick.

What is the discommoditie of milk. ?

Milk often vsed, of them that are not wont to laboure, causeth headach, and dimnesse of sight: it annoyeth the teeth. Which discommodities may be corrected by adding rice & sugar vnto it.

Which kinde of milke is best ?

Womans milk is wholesomest and purest, because it is a restorative medicine for the braine and the consumption. Next vnto it, goates milk is best.

What is the vse of Creame ?

Creame with strawberries and sugar taken of hot cholerick persons will not much hurt.

What is the vse of sower Whay ?

Sower whay is a temperate drink, which mundifieth the lunges, purgeth bloud, and alayeth the heat of the liuer.

Chap. 4.

Of Flesh.

What kinde of meate is best.

That

That kinde of meat is best, which ingendreth good bloud, and is easie to be digested, as mutton, beefe, lambe, pigges, capons, chickens, partridges, woodcockes, young pigeons, thrushes, and such like.

What meate is of an hard digestion?

Venison, duckes, geese, together with the kidneyes, liuers, & entrailes of birdes do breed cruditie in the stomack, and fluxes.

Shew mee a way to preserue flesh and foule, sound and sweet, for one moneth, notwithstanding the contagiousnesse of the weather?

Maister Plat, whose authoritie not only in this, but in all other matters I greatly allow of, counselleth huswives to make a strong brine, so as the water be ouergluttred with salt; and being scalding hot, to perboyle their mutton, veale, venison, foule, or such like, and then to hang them vp in a conuenient place. With this vsage they wil last a sufficient space, without any bad or ouersaltish tast. Some haue holpen tainted venison, by lapping the same in a course thin cloth, couering it first with salt, & then burying it a yard deepe in the ground,

twelue

twelue or twentie houres space . Others doe couer their foule in wheat.

What is the use of mutton?

Young mutton boyled and eaten with opening and cordiall hearbs is the most nourishing meate of all, and hurteth none, but only flegmatick persons, and those which are troubled with the dropsie.

What is the use of beefe?

Young beefe bredde vp in fruitfull pasture, & otherwhiles wrought at plow, being powdered with salt foure and twentie houres, and exquisitely sodden is naturall meat for men of strong constitutions; it nourisheth exceedingly, and stoppeth the fluxe of yellow choler. Howbeit Martlemas beefe (so commonly called) is not laudable, for it ingendreth melancholike diseases, and the stone.

What is the use of veale?

Veale young and tender sodden with young pullets, or capons, and smallage, is very nutritiue and wholesome for all seasons, ages, and constitutions.

What is the use of swines flesh?

The

The leane of a young fat hogge, eaten moderately with spices and hot things, doth surpasse all manner of meate, except veale, for nourishment: it keepeth the paunch slipperie, and prouoketh vrine: but it hurteth them that bee subiect to the gout and *Sciatica*, and annoyeth old men and idle persons. A young Pig is restorative, if it be flayed and made in a ielly. To be short, bacon may be eaten with other flesh to prouoke appetite, and to breake flegme coagulated and thickned in the stomacke.

What is the vse of Kid?

The hinder part of a young Kid roasted is a meate soone digested, and therefore very wholesome for sick and weake folkes. It is more fit for young and hot constitutions, then for old men or flegmatick persons.

What is the vse of Venison?

Young fallow deere, very well chafed, hangd vp vntill it be tender, and in roasting being thoroughly basted with oyle, or well larded, is very good for them, that be troubled with the rheume or palsie. Yet notwithstanding it hurteth leane folkes and old men, it disposeth the body to agues, and causeth fearefull dreames.

Some

Some say that venison being eaten in the morning prolongeth life; but eaten at night it bringeth sodaine death. The hornes of deere being long and slender are remedies against poysoned potions: & so are the bones; that grow in their hearts.

What think you of Hare and Conies flesh?

Hare and Conies flesh perboyled, and then roasted with sweet hearbes, cloues, and other spices, consumeth all corrupt humours and fleagme in the stomack, and maketh a man to looke amiably, according to the prouerb: He hath deuoured a Hare. But it is vnwholesome for lazie and melancholick men.

What is your opinion of Capons, Hennes, and Chickens?

A fat Capon is more nutritive then any other kinde of foule. It increaseth venerie, and healepeth the weaknesse of the braine. But ylesse a man after the eating of it, vse extraordinarie exercise, it will do him more hurt the good. As for chickens they are fitter to be eaten of sick men, then of them that be in health.

Show me a way to fatten capons in most short time?

You must follow Maister Plats aduise, namely, to take the blond of beastes, whereof the butchers make no great reckoning, & boyle it, with some store of branne amongst it (perhaps graines wil suffice, but branne is best) vntill it come to the shape of a bloud pudding, and therewith feede your soule so far as you please. You may feede turkies with brused acornes, and they will prosper exceedingly.

What is the vse of Pigeons?

Pigeons plump and fat boyled in sweet flesh broth with coriander & vineger, or with sower cherries & plummes, do purge the reines, heale the palsey proceeding of a cold cause, and are very good in cold weather for old persons, & stomackes full of fleagme.

What is the vse of geese?

A young fat goose farled with sweet herbs and spices doth competently nourish. Notwithstanding, tender folkes must not eate thereof.

of: for it filleth the body with superfluous humours, and causeth the feauer to follow.

What is the use of Duckes?

Young duckes stifled with borage smoke, & being eaten in cold weather, strengthen the voyce, and increase naturall seede.

What is the use of Partridges?

Young hennie Partridges eaten with vinegar doe heale all manner of fluxes, and dry vp bad humours in the belly.

What is the use of quailles?

Quailles eaten with coriander seede and vinegar doe help melancholick men.

What is the use of woodcockes and snites?

Woodcockes and Snites are somewhat lightly digested. Yet hurtfull for cholerick and melancholick men.

What is the use of swannes, turkies, percocks, hernes, and cranes?

These birdes if they be hanged by the neckes five daies with waights at their feete, & afterwards eaten with good sauce, doe greatly nourish and profit them, which haue hot bellies.

What think you of larkes and sparrows?

Larkes and sparrowes are marvellous good for them, that be diseased of the colick.

What is the use of egges?

New henne egges poched doe ingender good bloud, extend the winde pipes, and stoppe bloud spitting. If the white of them being rosted be strayned, there will proceede a kinde of oyle, which being applyed to the eyes will heale their griefes.

Chap. 5.

Of Fish.

What is the use of Carpe?

A fresh Carpe salted for the space of sixe houres, and then fried in oyle and besprinkled with vineger in which spices haue boyled, in all mens censure is thought to be the wholesomest kinde of fish. It may not be kept long, except it bee wel couered with bay, mirtle, or cedar leaues.

What are salmon and trouts?

Salmon and trouts well sodden in water and vineger, and eaten with sowre sauce doe help hot liuers and burning agues.

What is the use of Barbles?

Bar-

Barbles roasted vpon a gridiron or boyled in vinegar are very wholesome. If any man drink the wine, wherein one of them hath beene strangled to death, hee shall euer after despise all manner of wines. Which conclusion were fit to bee put in tryall by some of our notorious swill-bowles.

What is the use of sturgeons?

Riuer sturgeons sodden in water and vinegar & eaten with fennell, do coole the bloud, and prouoke lecherie.

What is the use of Cuttles?

Cuttles seasoned with oyle and pepper doe prouoke appetite, and nourish much.

What is the use of Lampreyes?

Riuer Lampreyes choked with nutmegs and cloues, and fryed with bread, oyle, and spices, is a princely dish and doth very much good.

What is the use of tenches?

Femall tenches baked with garlick, or boyled with onions, oyle, and raisins may be eaten of youth, and cholerick men.

What is the use of Pikes?

Pikes boyled with water, oyle, and sweet hearbes will firmly nourish.

What is the vse of Eeles?

Eeles taken in spring time, and roasted in a leafe of paper with oyle, coriander seede, and parsley, doe breake fleagme in the stomack.

What is the vse of Perches?

Riuer Perches will prouoke appetite to them, that be sick of the hot ague.

what is the vse of Oysters?

Oysters roasted on the imbers, and then taken with oyle, pepper, and the iuice of Oren- ges, prouoke appetite and lecherie. They must not bee eaten in those monethes, which in pronouncing wante the letter R.

What is the vse of Cra-fishes?

Cra-fish roasted in the imbers, and eaten with vineger and pepper purge the reines, and help them, that be sick of the consumption or Ptifick.

Shew mee a way to keepe Oysters, lobsters, and such like, sweet and good for some few dayes?

Oysters, as Maister Plat sayeth, may be preserved good a long time, if they be barrellled

vp, and some of the brackish water, where they are taken, powred amongst them. Or else you may pile them vp in small roundelets with the hollow partes of the shelles vpward, casting salt amongst them at euery lay which they make. You may keepe lobsters, shrimpes, and such like fish, if you wrappe them seuerally in sweet and course ragges first moystened in strong brine, and then you must burie these clothes, and couer them in some coole and moist place with sand.

Chap. 6.

Of sauce.

What is the use of our common salt?

Salt consumeth all putrified humours, and causeth meate to keepe sweet and sound the longer.

How many kinde of salts are there?

The number of saltes are infinite, as, niter is a salt, allome is a salt, suger is a salt, salicor is a salt, copperas is a salt, vitriol is a salt, tartar is a salt, and diuerse other, which to rehearse were bootlesse at this time.

*What is that salt hearb which killeth wormes
in childrens bodies?*

That salt hearb is named *Salicore*, where
of the fayrest glasses be made. If it be boyled,
and with a little meale made into paste, and
thē fryed in butter, it will (being eaten) expell
out of the body all kinde of wormes.

What is the use of sugar?

Sugar mitigateth and openeth obstructi-
ons. It purgeth fleagme, helpeth the reins,
and comforteth the belly.

What is the use of vinegar?

Vineger made of the best wine, a yeere old,
with Roses steeped in it, represseth cholera, and
closeth weak gummes.

What is the use of mustard?

Mustard is very good to purge the braine. It
must be taken only in cold weather.

What is the propertie of oyles?

All oyles, except the oyles of nuttes and o-
liues, doe loose the belly.

What is the use of oyle of Oliues?

Oyle oliue fatteneth the liver, and augmen-
teth the substance thereof.

Chap. 7.

Of graines, spices, and pulse.

What is the use of rice?

Rice sodden with milke and sugar qualifieth wonderfully the heate of the stomake, increaseth genitall seede, and stoppeth the fluxe of the belly.

What is the use of pease?

Pease being well dressed with butter and salt are very wholesome. For they prouoke appetite, they take away the cough, and mundifie the lunges.

What is the use of beanes?

Beanes well sodden, and eaten with annise seede or comfaine seede doe fatten the body, and cleanse the reines of the back.

What is the use of Cinnamon?

Cinnamon corroborateth all the powers of the body, restoreth them that bee decayed, purgeth the head, and succoureth the cough.

What is the use of Cloues?

Cloues taken moderately, when the stomack aboundeth with fleagme in cold weather, and with moist meates, doe strengthen the body, stay vomits & fluxes, & correct a stinking breath.

What

What is the use of pepper?

Pepper not full of wrinckles, vsed in cold weather and with moyst meates, breaketh winde, heateth the sinewes, and strengtheneth the stomack.

What is the use of ginger?

Ginger sharpneth the sight, and prouoketh slothfull husbands.

What is the use of saffron?

New saffron well coloured vsed in cold seasons comforteth the heart, and driueth away drunkenesse.

What is the use of parsneeps, and carrets?

Parsneeps and carrets, if they be spiced with annise seede, or Cinnamon, and eaten with peniroyall, doe increase seede, and breake the stone in the reines.

Chap. 8.

Of herbes.

What is the use of Tobacco?

Cane Tobacco well dried, and taken in a siluer pipe, fasting in the morning, cureth the megrim, the tooth ache, obstructions proceeding of cold, and helpeth the fits of the mother,

ther. After meales it doth much hurt, for it infecteth the braine and the liuer.

What is the vse of borage?

Borage is a cordiall hearb. It purgeth bloud, maketh the hart merrie, and strengtheneth the bowelles.

What is the vse of Cabbages?

Cabbages moderately eaten do mollifie the belly, and are very nutritiue. Some say that they haue a speciall vertue against drunkenesse.

What is the vse of radish?

Radish rootes doe cleere the voyce, prouoke vrine, and comfort the liuer.

What is the vse of cucumbers?

Cucumbers are of a cold temperature, and fit to be eaten only of cholerick persons.

What is the vse of onions, leekes, and garlick?

They are only fit to be eaten of fleagmatick folkes. They clarifie the voyce, extend the winde pipes, & prouoke vrine and mensstruall issue.

Shem

Shew me the best salter?

The best salter is made of peniroyall, parsley, lettice, and endiue. For it openeth the obstruction of the liuer, and keepeth the head in good plight.

Cap. 9.

Of Fruit.

VVhat is the vse of figges?

White figges pared, and then eaten with oranges, pomegranats, or seasoned in vineger, in spring time doe nourish more then any fruit, breake the stone in the reines, and quench thirst.

VVhat is the vse of raisins and curraines?

They are very nutritiue, yet notwithstanding they putrifie the reines and the bladder.

VVhat is the vse of prunes?

Sebastian prunes doe loose the belly, and quench choler.

VVhat is the vse of straweberries?

Red garden straweberries purified in wine, and then eaten with good store of sugar doe assuage choler, coole the liuer, and prouoke appetite.

What is the vse of Almonds and nuttes?

Almonds

directions for health

Almonds and nattes are very nutritiue, and do increase grossenesse; they multiply sperme, and prouoke sleepe. But I would not wish any to eate them, that are short winded, or troubled with headaches.

What is the use of Apples?

Old and ripe Apples roasted, baked, stewed, or powdered with sugar & annise seede, do recreate the heart, open the winde pipes, and appease the cough.

What is the use of peares?

Ripe peares eaten after meate, and powdered with sugar; cause appetite and fatten the body. And if you drink a cup of old wine after them, they will doe you much good.

What is the use of Orenge?

Weightie Orenge are very good for them that bee melancholick, and keepe back the rheume.

What is the use of plummes and damsons?

Plummes and damsons doe qualifie bloud, and repress cholerick humours.

The

The third Section.

Of sleepe, early rising, mirth, and exercise.

Chap. 1.

Of sleepe, and early rising.

What bee the commodities of sleepe?

Moderate sleepe, strengtheneth all the spirits, comforteth the body, quyeteth the humours and pulses, qualifieth the heat of the liver, taketh away sorrow, and asswageth the furie of the minde.

What be the discommodities of sleepe?

Immoderate sleepe maketh the braine griddie, ingendreth rheume and impostumes, causeth the palley, bringeth obliuion, and troubleth the spirits.

How many houres may a man sleepe?

Seauen houres sleepe is sufficient for sanguine & cholerick men; and nine houres for fleagmaticke, and melancholick men.

Vpon which side must a man sleepe first?

Vpon

Vpon his right side, vntill the meate, which he hath eaten, be descended from the mouth of the stomack (which is on the left side) the let him sleepe vpon his left side, and vpon his belly, that the meat may be the more easily sodden and digested in a more hot and fleshy place.

May a man conveniently ly vpright on his back?

No, for it heateth the reines, hurteth the braine and memorie, and oftentimes breedeth the disease, which is called the Riding mare.

Shew me some remedies to procure sleepe.

Take a litle camphire, and mingle it with some womans milke, and anoyne your temples therewith; or else, take an ounce of oyle of Roses, and three drachmes of vinegar, stirre them both together, and vse them.

What think you of noone sleepe?

Sleeping at noone is very daungerous. But if you iudge it good by reason of custome, the do off your shooes, while you sleepe: for whe the body and the members be heauie with deepe sleepe, the thicknesse of the leather at the soles doth retaine the hurtfull vapours of the feet (that else should vanish away) into the head & eyes. Also, you must (if you can possibly) sleepe

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leepe in your chaire, and let your head bee meanelly couered according to the time. For as too much cold, so too much heate doth astonish the minde and spirits.

What are the commodities of early rising?

Early rising is healthfull for the bloud and humours of the body, and a thing good for them, that be studious of weightie affaires; for the animall spirit is then more readie to conceiue. Yet notwithstanding it is not amisse to consider, and serue the time and place: because if the aire be corrupt, as in plague time, or inclined to moistnesse, as in raynie and mistie wether, or thundering, it is better to abide eyther in bed with some light, or to sit in the chamber by some sweet fire.

What are dreames?

Dreames are either tokens of things past, or significantes of things to come. And surely if a mans minde be free from cares, and he dreame in the morning, there is no doubt, but affaires then dreamed of will truely come (to passe.

Chap. 2.

Of mirth.

What is mirth?

Mirth is a motion of the minde, whereby it taketh delight and stayeth it selfe in that good, which is offered vnto it.

What are the effectes of mirth?

Mirth enlargeth the heart, and disperseth much naturall heate with the bloud, of which insendeth a good portion to the face; especially, if the mirth be so great, that it stirreth a man to laughter. Mirth, I say maketh the forehead smooth and cleare, causeth the eyes to glister, and the cheekes to become ruddie.

Wherefore did God giue affections vnto men?

God afforded mirth and such like vnto men, that thereby they might be induced to seeke after his diuine Maiestie, in whome alone they should finde all mirth, and comfort.

What mirth do the common people loue best?

Ignorant men doe delight in corporall and outward things, which moue their bodily senses. As in beholding of faire women, pleasant gardens, rich attires, or else in eating and drinking.

D

What

What mirth doe wise men like?

Wise men receiue pleasure by contemplation: which is proper to the minde and spirit. This *Aristotle* approoued, when as he placed the ende and foueraigne Good in cōtemplation.

Shew mee a way to make the heart merrie?

You must vse to carrie about you a sweet Pomander, & to haue alwayes in your chamber some good perfumes; Or you may wash your face and hands with sweet waters; for nothing in the world can so exhilarate & purifie the spirits, as good odoures.

Chap. 3.

Of exercise.

What be the commodities of exercise?

Exercise is that, which maketh the body light, increaseth naturall heat, and consumeth superfluous humours, which otherwise would clotter and congeale within the body. For in euery concoction some excrements are ingendred, which being left alone may be the rootes of diuerse sickneses. Now the thicker sort of excrements are auoyded by sensible euacuations. But the thinner may be wasted and purged by exercise.

At

At what time is it best to exercise?

It is best to exercise, when the body is fasting and emptie, least after meates by violent and vehement motions digestion be hindred, and putrefaction follow. In sommer, exercise is to be vsed an houre after sunne rising, for feare of a double heat. In spring and haruest time it is to be vsed about an houre and a halfe after sunne rising, that the morning cold may be auoyded. For as the heat at midday is hurtfull: so the morning cold, especially in Autumne is to be eschewed.

What kinde of exercise is good?

Walking, if it be not too slow, is a commendable exercise, and may be vsed in hot monethes, specially of cholerick persons; To hang by the handes on any thing aboue your reach, so that your feet touch not the ground, is good. To clumbe vp against a steepe hill, till you pant and fetch your breath often with great difficultie, is a fit exercise to be frequented in cold seasons. Old men must content themselves with softer exercises, least that the small heat, which they haue, should be spent. They must onely euery morning haue their members gently rubd with a linnen cloth.

To be briefe, they must be combd, and cherished vp with fine delights.

Vnto which cōplexiō doth exercise most appertaine?

Vnto the flegmatick, rather thē the cholerick.

What exercise should short minded men vse?

They must vse loude reading, and disputations, that thereby their winde pipes may bee extended, and theyr pores enlarged.

The fourth Section.

Of Euacuations.

Chap. I.

Of Bathes.

What is the vse of Bathes?

COld and naturall bathes are greatly expedient for men subiect to rheumes, dropies, & goutes. Neither can I easilie expresse in wordes, how much good cold bathes doe bring vnto them, that vse them. Howbeit, with this caueat I commend baths, to wit, that no mā distēpered through venery, gluttonie, watching, fasting, or through violent exercise, presume to enter into them.

Is bathing of the head wholesome?

You shall finde it wonderfull expedient, if you bathe your head foure times in the yeere, and that with hot lie made of ashes. After which

which you must cause one presently to powre two or three gallons of cold fountaine water vpon your head. Then let your head be dried with cold towelles. Which sodaine powring down of cold water, although it doth mightily terrifie you, yet neuertheles it is very good, for thereby the naturall heate is stirred within the bodie, baldnesse is kept back, and the memory is quickned. In like manner, washing of hands often doth much auayle the eyesight.

How shall a man bathe himselfe in winter time, when waters be frozen?

In winter time this kinde of artificiall bathing is very expedient and wholesome: Take two pound of turpentine, foure ounces of the iuyce of wormewood & wilde mallowes, one ounce of fresh butter, one drachme of saffron: mingle them, and seeth them a pretie while, and beeing hot, wet foure linnen clothes in it, and therewith bathe your selfe.

Chap. 2.

Of bloud-letting.

Bloud is the very essence of life: which, diminished, the spirites must consequently be dissolued. In consideration whereof, I counsel them, that vse any moderat exercise, not in

any case to be let blood; least that corrupt water succcede in the place of the pure blood. But if they abound with blood, or their blood be putrified and burnt (if other medicines awayle not) this law of mine must needs be infringed.

Shew mee a way to discerne the effectes of blood-letting?

If the blood, which is let out, appeare red of colour, and white water flow with it, then the body is sound: if bubbling blood issue, the stomach is diseased: if greene, the heart is grieved.

Chap. 3.

What is the use of purgations?

Purgations, as sometime they be very necessarie, so often taking of them is most dangerous. Hee that useth exquisite purgations, and especially electuaries soluble, shall quickly waxe old and gray headed. All purgations (a few simples only excepted) haue poysoned effectes.

Besides, nature aboue measure is compelled by purgations, and the vitall powers are diminished. In respect of which reasons, let euery man take heede of those butchering surgeons,
and

and bloud-sucking Empirickes, who roguing
vp and downe countreies, doe mutshet many
innocents vnder pretext of Physick. He that
obserueth a good dyet, and moderately exerci-
seth his body, needeth no Physick. Moyst and
delicate viandes eaten in the beginning of
meales doe sufficiently loose the belly. Sweet
wines performe the very same. Also the leaues
of Sene soddē in water with sebastian prunes
will make the belly soluble. Why then will
men be so headie, as to take their owne de-
struction, seeing that they may liue in health
without Physick-help?

*Who are apt to take purgations, and who
not?*

They are apt to take purgations, who are
strong of constitutions, and who are willing.
And againe, they are vnapt for purgations,
which are eyther too fat or too leane. Like-
wise children, old persons, women with
child, & healthful folkes are not to be purged.

What humours are fittest to be purged?

Those humours, which molest the body,
and offend either in qualitie or quantitie. If
choler happen to offend you, it is cōuenient
that you purge the same: if fleagme trouble

you, then by medicine it must be vndermined: if melancholie doth abound, it is expedient, that you fetch it out.

What must I doe before purging?

Before you purge, you must attenuate the slimie humours, open the pores, through which the purgation is caried, and extract the whayish humours by some milde sirupe. Moreouer, you must diligently make the place, where you are agriued, namely, whether of the headache, or else sick in the stomack, liuer, kidneyes, or the belly: and then whether by reason of fleagme, choler, or melancholie. Which being knowne; according to the humour and place, you must mingle sirups fit for the part affected, with waters of the same nature, that the humour may be aforehad concocted; but in such wise, that the measure of the water may double the measure of the sirupe, & that the measures of both exceede not foure ounces.

How many things are to be considered in purgations?

Eight things. First the qualitie of the purgation. Secondly, the time of the yeere. Thirdly, the climate of the countrey. Fourthly, the age

age of the Patient. Fifthly, his custome. Sixthly, the disease. Seauenthly, the strength of the sick. Eightly, the place of the Moone.

*Shew mee the best and safest purgation for
Stagme?*

Take one drachme of turbith, foure drachmes of vineger and sugar, make them into pouder, and vse it in the morning with hot water. But eate not till three houres be expired.

For cholere?

Take two drachmes of good Rheubarbe beaten into pouder, and incorporate the same with fiue ounces of hot water, wherein Damask prunes haue beene sodden; and vse it hot in the morning.

For melancholie?

Take three drachmes of the leaues of Sene, two drachmes of Cinnamon and Ginger, one drachme of sugar; and seeth them in Goates milke, womans milke, whay, or in some other like thing.

Shew me how I may mundifie bloud?

Take two drachmes of Tyme and Sene, one drachme of Myrobolane, one drachme of Rheubarbe, white Turbith, and ginger, two drachmes of sugar; let them be done all into
pouder,

pouder, and giuen in water wherein fennell
oriannise feede haue beene boyled.

*What shall I doe, if the purgation will not
worke?*

If after the taking of a purgation, the belly
be not loosed, that incouenience happeneth
chiefely for these causes; eyther through the
nature of the sick, or for the slenderesse of
the purgation, or because nature conuerteth
hir endeavour into vaine, or else by reason
that the belly was before hand too hard boud,
which by a glister might be holpen. When
therefore the belly after the purgation is not
soluble, it procureth grievous maladies in the
body. But if a man take a small quantitie of
mastick lightly pounded and ministred in
warne water, hee shall be cured of that in-
firmities. Likewise, it much auayleth presently
to eate an apple.

*Seeing that glisters be very commodious, shew
me a way to make some?*

Take hony sodden till it be thick, and min-
gle the same with wheaten meale; then adde a
little fresh butter, and make your glister into
a long forme. Which done, dippe it in oyle,
and vse it. Or else take halfe an ounce of the
rootes

rootes of succorie and licoras, two drachmes of Endiue, one handfull of mallowes, one drachme of the seede of succory & fennell, two drachmes of fennigreeke, halfe a handfull of the flowres of cammomele; seeth them, and then a most wholesome glister is made.

What if the purgation doth euacuate too much?

You must infuse three drachmes of the powder of mastick in the iuyce of Quinces, and drink it: or else eate a Quince alone.

Chap. 4.

Of vomits.

What is a vomite?

A vomite is the expulsion of bad humours (contayned in the stomack) ypwards. It is accounted the wholsommet kinde of Physick: for that, which a purgation leaueth behinde it, a vomite doth roote out.

Which are the best vomites?

Take of the seedes of Dill, Attriplex, and radish, three drachmes, of fountaine water one pound and a halfe; seeth them all together, til there remaine one pound: then straine it, and vse it hot. Or else make you a vomite after this manner: take three drachmes of
the

the rinde of a walnut, slice them, and steepe them one whole night in a draught of white wine, and drink the wine in the morning a litle before dinner.

What if the vomits worke not.

If they worke not within an houre after you haue taken any of them, suppe a litle of the syrupe of oximell, & put your left middle finger in your mouth, and you shall be holpen.

What shall I doe, if I vomite too much?

If you vomite too much, rubbe and wash your feete with hot and sweet water: and if it cease not for all this, apply a gourd to the mouth of the stomack.

Chap. 5.

Of vrines.

What is vrine?

Vrine is the clearer and lighter part of bloud proceeding from the reines; which if a man forceth to suppress, hee is in danger of the cholicke or stone.

What colour of vrine is most commendable?

That vrine is most laudable, which is of colour somewhat red and yealow like gold, answering in proportion to the liquor, which you drink.

Teach

Teach mee to prognosticate by vrines?

White vrine signifieth rawnesse and indigestion in the stomack. Red vrine betokeneth heat. Thick vrine and like to puddle sheweth sicknesse, or excessiue labour. If white or red grauell appeare in the bottome of your vrinal, it threatneth the stone in the reines. In brieft, black or greene coloured vrine declareth death most commonly to ensue.

Chap. 6.

Of fasting.

Is moderate fasting good?

Moderate fasting, as, to omit a dinner or a supper once a weeke, is wonderfull commodious for them, that are not cholerick or melancholick, but full of raw humours. This *Antonie* the Emperour knew very well, when he accustomed to drink naught saue one cup full of wine with a little pepper, after he had surfeited.

Of the commodities of fasting, I haue written more largely, in my second booke of the *Golden Groue*.

Shew mee a way to preserue my lyfe, if perhaps I be constrained to straggle in deserts?

Take

Take licoras or Tobacco now & then, chew it, & you shall satisfie both thirst and hunger. Or else, mixe some suet with one pound of violets, and you shall preserue your life thereby, ten dayes. Or to conclude, take a peece of allome, and rowle it in your mouth, when you waxe hungrie: By this meanes you may liue (as some write) a whole fortnight without sustenance.

Chap. 7.

Of venerie.

What is the vse of venerie?

Moderate venerie is very expedient for preservation of health. It openeth the pores, maketh the body light, exhilarateth the heart, and wit, and mitigateth anger and fury.

When is it best to vse carnall copulation?

It is best to vse carnall copulation in winter and in spring time, whe nature is desirous, and at night when the stomack is full, and the body somewhat warme, that sleepe immediately after it may lenifie the lassitude caused through the action thereof.

What be the incoñueniences of immoderat venerie?

Immoderat venerie weakneth strenght, hurteth the braine, extinguisheth radicall moisture, & hastneth

hasteneth on old age & death. Sperme or seed of generation is the one y comforter of nature: which wilfully shed or lost, harmeth a man more, then if he should bleed fortie times so much.

Teach me, how winelesse batchelers and husbandlesse maidens should drive away their unclean dreaming of venerie, at nights?

First, they must refraine from wine, and venerous imaginations, and not vse to lye in soft downe beddes. Secondly, they must addict themselves to read the Bible and morall Philosophie. Thirdly, they must exercise often their bodies. Lastly, if none of these preuayle, let them vse the seede of *Agnus castus*, in English Park seede, and they shall feelee a straunge effect to follow.

Th. first Section.

OF infirmities and death.

Chap. I.

What be the causes of infirmities?

THe causes of hot infirmities be fixe, The first are the motions of the minde: as loue, anger, feare, and such like. The second, the motions of the body: as, immoderate carnall copulation, vehement labours,

hours, straying, hard riding. The third, long standing, or sitting in the sunne, or by the fire. The fourth cause of infirmities is the vse of hot things, as, meates, drinks, and medicines vntimely vsed. The fift, closing or stopping of the pores : which hapneth by immoderat annoynting, bathing, or otherwise thickning the skinne; so that the holes, whereby the sweat & fumes doe passe out, be stopped. The sixt, putrefaction of humoures by distemperature of meats, and long watchings.

What be the causes of cold infirmities?

The causes of cold infirmities be eight. The first is the cold aire. The second is too much repletion. The third is want of good meate. The fourth is the vse of cold things. The fift is too much quietnesse. The sixt is opening of the pores. The seauenth is opilation in the veines or arteries. The eight is vnseasonable exercise.

What is the chiefeft cause of death?

The chiefeft and vnauoydable cause of our deathes is the contrarietie of the elements, whereof our bodies be compounded. For the qualitie, which is predominant ouer the temperature (or mediocritie) beginneth to impugne

pugne and fight with his contrarie, which is more weake, vntill it see the vtter dissolution of the same.

Chap. 2.

Of the wicked motions of the minde.

What is loue?

Loue is an affection, whereby the minde lusteth after that, which is either good indeed, or else that, which seemeth vnto it, to be so.

What is the cause of loue?

The cause of loue among fooles is beautie; but among good men the vertues of the minde are the principles of loue, for they are euerlasting; and when all other things, as beautie and riches do decay, yet they become more fresh, more sweet, and inestimable then before. Hence is it that wee are counselled to chuse wiues, not by our eies, but by our eares; that is, not by prying into their fairnesse of bodies, but by inward contemplating of their honest deedes, and good huswiueries. Ordinarily the most beautifull and goodlie sort of men, and such as are decked with bodilie giftes, are most deformed and vicious in their soules. There is alwaies a great combat betwixt chastitie and beautie, so that wee sel-

some see faire women to be honest matrons: the reason is, because they preferre the phantasticall pleasures of their bodily senses before the true and right noble vertues of the minde.

What is anger?

Anger is a vehement affection, because it seeth things fall out contrarie and crosse-like to reason.

Why doe some looke red, when they be angrie?

Some, when they are angry, become red, because their bloud ascendeth vp into the head: and these are not so much to be doubted.

Why doe some looke pale?

Men waxe pale, when they are angrie, because the bloud is retired vnto the hart: whereby they become full of heart, and verie dangerous.

What is sorrow?

Sorrow is an affection of the minde, whereby it is oppressed with some present euill, and languisheth by little and little, except it finde some hope, or other, to remedie the griefe thereof.

What is the effect of sorrow?

Sorrow

Sorrow stiflcth vp the purer faculties of the soule, causeth a man to fall into a consumption, and to be weary of the world, yea and of himselfe.

What is feare?

Feare is a griepe, which the minde cōtēnueth of some euill, that may chaunce vnto it.

Why doe fearefull men looke pale?

The reason, why fearefull men looke pale and wanne is, because nature draweth away that heate, which is in the face and outward partes, to relieue and comfort the hart, which is welnigh stifled and stopped vp.

What is enuie?

Enuie is a griepe arising of other mens felicitie. It maketh a ma to looke leane, swart, hollow eyed, and sicklie.

Doe these affections hurt the soule, as well as the bodie?

Yea doubtlesse. For if the bodie be replenished with these diseases, the soule can not be whole, nor sound. And euen as vices cause disorders and diseases both in the bodie and soule, so likewise they cause the one to destroy the other, whereas there should bee an vnitie and harmonie not onely of the

corporall qualities among themselves, and so of the spirituall among themselves, but also of their ioint qualities one with another. And no maruell; seeing that God hath sowed and planted the seeds and sparkes of affections (to moue vs) not onelie into our soules, but also into our bodies.

How doe the temperature of the bodilie affections, and the soules affections agree together?

There is great concord betwixt the bodies qualities, and the soules affections: insomuch that as our bodies are compacted of the elementall qualities, namelic, of moisture and drinesse, heate and cold: so among the soules affections some are moist, some drie, some hot and some are cold. This we might see by instance made. The affection of mirth is hot and moist, whereas sorrow is cold and drie. The one is proper to young men, and the other to old men, who are cold and drie.

Chap. 3.

Of the age of man.

Into how many ages is mans life diuided?

Mans life by the computation of Astrologers is diuided into seauen ages: ouer euerie one

one of which, one of the seven planets is predominant. The first age is called infancy, which continueth the space of seven yeares. And then the Moone reigneth, as appeareth by the moist constitution of children, agreeing well with the influence of that planet.

The second age, named childhood, lasteth seven yeares more, and endeth in the fourteenth of our life. Over this age, Mercuric (which is the second sphere) ruleth, for then children are vnconstant, tractable, and soone inclined to learne.

The third age endureth eight yeares, and is termed the stripping age: It beginneth at the fourteenth yeare, and continueth vntill the ende of the two and twentieth. During which time, gouerneth the planet Venus. For then we are prone to prodigallie, gluttonie, drunkenness, lecherie, and sundrie kindes of vices. The fourth age containeth twelue yeeres, till a man be foure and thirtie, and then is hee named a young man. Of this age, the sunne is chiefe Lord. Now a man is witty, well advised, magnanimous, and come to know himselfe.

The fift age is called mans age, and hath

sixteene yeares for the continuance thereof subiect to *Mars*; for now a man is cholerick and couetous.

The sixt age hath twelue yeares, that is, from fiftie till threescore and two. This age is termed (although improperly) old age of which *Iupiter* is maister, a planet significant of equitie, temperance, and religion.

The seauenth and last (by order) of these ages continueth full eigheteene yeares, ending at fourescore; to which few attaine. This age, by the meanes of the planet *Saturne*, which is melancholick & most flow of al other, causeth man to be drooping, decrepitate, froward, cold, and melancholick.

Why did men liue longer before the flood, then they doe now?

The principall reason, why men in those dayes liued longer, then wee doe, is, because they had not then any of the causes, which ingeder in vs so many maladies, whēce consequently ensueth death. Their liues were ypholden by the course of the heauens, with the qualities of the planets and starres, being at that time farre more glorious and gracious then now. There were not so many meteors,

tears, comets, and eclipses past, from whence now diuerse & innumerable circinvolutions proceede.

Wee must also vnderstand, that our first parents were created of God himselfe without any other instrumentall meanes. And againe the earth in thole dayes was of greater efficacie to bring forth necessities for mans vse, then it is in this crooked and outworne age. The soile was then gay, trimme, and fresh: whereas now by reason of the inundation (which tooke away the fatnesse thereof) it is barren, saltish, and vnfruitfull.

To conclude, they knew the hidden vertues of hearbs and stones, vsing great continence in their dyets and behauiours. They were ignorant of our delicate inventions and multiplied compounds. They knew not our damnicates, our marchpanes, nor our superfluous slipper sauces. They were no quaffers, nor were they troubled with so many cares, and vaine glorious pompes.

*Tell mee the certaine time, wherein man must
of necessity die?*

To die once, is a common thing to all men. For that was ordained as a punishment of God for our foreparents, whē they transgressed his commaundement, touching the fruit in paradise: but to tel how, and at what time, that is a secrecie neuer disclosed to any creature. Such as the mans life is, such is his death. A righteous man dieth righteously. But a wicked man hath a wicked ende. Death is a suddaine & a sudden guest, neuer thought on, before he apprehendeth vs as his slaue. Whē we think our selues safely mounted on the pinnacle of worldly felicity, he vnawares (hidden in the darke some corners of our houses) suppresseth vs rudely, and smiteth vs deadly.

For which consideration, O mortall men, lead your liues vprightly, hearken not vnto the counsells of the vngodly, nor like greedie Cormorants snatch vp other mens rightes. Rather know your selues: which done, be vigilant, well armed in Christ Iesus, and alwaies meditating on your deaths.

Which bee the most daungerous yeeres in

mans life.

The auncient Sages by curious notes haue found out, that certaine yeeres in mans

life

life be very perilous. These they name climactericall or stayrie yeates, for then they saw great alterations. Now a climactericall yeare is euerie seauenth yeare. The reason is, because then the course of the planets returne to Saturne, who most commonlie is cruel and noisome vnto vs. And euen as the Moone, which is the next planet vnto vs, & swiftest of course, passeth almost euerie seauenth daie into the contrarie signe of the same qualitie, from whence she came forth, and therehence bringeth the criticall daies: so Saturne, which is the planet furthest from vs and slowest of course (for he relecth in one signe so manie yeares, as the Moone doth daies) bringeth these climactericall yeares, & causeth sundrie mutations to follow. Hence is it, that in the seauenth yeere children doe cast, and renew their teeth. In the fourteenth yeere proceedeth the stripping age. In the one and twentieth, youth. And when a man hath past seauen times seauen yeares, to weet, nine and fortie yeares, hee is a ripe and perfect man. Also, when he attaineth to ten times seauen yeares, that is to the age of threescore and ten, his strength & chiefest vertue beginnes

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58 Naturall and artificiall

to fall away. And againe every seauenth yeere was by Gods owne institution pronounced hallowed. And in it the *Israelites* were prohibited to manure their grounds, or to plant vineyardes.

Anulus Gellius mentioneth, that the Emperour *Octavian* sent a Letter vnto his stepsonne to this effect: Reioyce with mee, my sonne, for I haue pass ouer that deadly yeare, and enemie to old age, threescore & three. In which number the seauenthes and ninthes doe concurre.

The sixe and fiftieth yeare is verie dangerous to men borne in the night season, by reason of the doubled coldnesse of *Saturne*. And the threescore and third yeare is very perilous to them, that be borne in the day time, by reason of the drinesse of *Mercurie* and *Venus*.

Finally, whensoever any man entreth into these clunactericall yeares (if certaine tokens of imminent sicknesse doe appeare, as wearisomenesse of the members, griefe of the knees, dimnesse of sight, buzzing of the eares, loathsomenesse of meate, sweating in sleepe, yawning, or such like) then let him
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incessantly pray, and beseech God to protect and guide his heart; let him be circumspect and curious to preserve his health, and life, by art, nature, policie, and experiments.

Which be the Criticall daies?

The Criticall daies are the first and seauenth of *January*. The third and fourth of *February*. The first and fourth of *March*. The eighth and tenth of *Aprill*. The third and seuenth of *May*. The tenth and fifteenth of *Iune*. The tenth and thirteenth of *Iuly*. The first and second of *August*. The third and tenth of *September*. The third and tenth of *October*. The third and fift of *November*. The seuenth and tenth of *December*.

Which humours are predominant in the nights season, and which in the day time?

Euery one humour reigneth sixe houres. Bloud is predominant from nine a clock in the night, untill three a clock in the morning. Cholet from three a clock in the morning, till nyne. Melancholye ruleth from nine a clock in the morning, till three in the euening. Lykewylse fleagme gouer-

gouerneth, from three in the euening, vntill nine a clock at night. So that fleagme and melancholic doe raigne at night: and bloud and choler in the daie time. Also bloud hath his dominion in the spring time; choler in the summer; melancholy in Autumne; & fleagme in winter. For which respectes, I aduise you (if perchaunce you fall into a disease) to mark well, in the beginning of your sicknesse, the houre and humour then raining, that thereby you may the sooner finde out remedie. In conclusion, you must consider of the criticall daies: in which, great alterations either towards your recouerie, or towards your further sicknesse, will ensue. Most commonly the criticall daie happneth the seauenth, the fourteenth, the one and twentieth, or the eight and twentieth daie frō the beginnig of your sicknesse. Notwithstanding according to the course of the Moone, the fourth daie, the eleauenth, the seauenteenth, and the foure and twentieth daie from the beginning of your sicknesse will foretell you, whether you shall amende or waxe worse.

The

The sixth Section.

Of the restoration of health.

Chap. I.

Of the foure partes of the yeare.

What is the nature of the spring time?

THe Spring time beginneth, when the sunne entreteth into the signe of *Aries*, which is the tenth daie of *March*. At this time the daies and nights are of equall length, the cold weather is diminished, the pores of the earth (being closed and congealed with cold) are opened, the fields waxe greene, hearbes and flowers doe bud, beastes rut, the birds chirp, and to be brieft, all liuing creatures doe recouet their former vigour in the beginning of the spring. Now a man must eate lesse, and drink somewhat the more. The best meats to be eate are veale, kid, yong mutton, chickens, drie fowle, potched egges, figges, raisins, and other sweet meates: and because the spring is a temperate season, it requires temperature in all things. Vse competent phlebotomie, purgation, or such like. Venerie will doe no great harme.

What is the nature of summer?

Sum-

Summer begins, when the sun entreth the signe of *Cancer*, which is the twelfth daie of *June*. In this time choler is predominant, heat increaseth, the winds are silent, the sea calme, fruites doe ripen, and Bees doe make honey. Now a man must drink largely, eate litle, and that sodden: for rost meat is drie. It is dangerous taking of Physick, and speciallie in the dog dayes. To heale wounds is verie difficult and perilous.

What is the nature of Autumne?

Autumne beginneth, when the sunne entreth the first degree of *Libra*, which is the thirteenth day of *September*. Then it is *Equinoctiall*, meteors are seene, the times do alter, the aire waxeth cold, the leaues do fall, corne is reaped, the earth loseth hir beautie, and melancholy is ingendred. For which cause, such things as breede melancholy are to bee auoyded, as feare, care, beanes, old cheesc, salt beefe, broath of colewoorts, & such like. You may safely eate mutton, lambe, pigges, and young pullets. Take heede of the morning & euening cold.

What

What is the nature of Winter?

Of the four humours

Winter beginneth when the sunne entreth the signe of *Capricorne*: which is commonlie the twelfth day of *December*. Now the daies are shortened, & the nights prolonged, winds are sharp, snow and suddaine inundations of waters arise, the earth is congealed with frost and ice, & all liuing creatures do quier with cold. Therefore a man must vse warme and drie meates: for the cheerefull vertues of the bodie are now weakened by the cold aire, and the naturall heate is driven into the inward partes of the bodie, to comfort and maintaine the vitall spirites. All rost, baked, or fryed meates be good; and so are boyled beefe and porke. Veale agreeth not, except it be well roasted. Also wardens, apples, and peares may be vsed with wine or with salt for swelling, or with comfits for windinesse. Beware least the cold annoy your bodie. And aboue all things haue a regard to keepe your head, neck, and feete warme. To vse carnall copulation is expedient.

Chap.

Chap. 2.

Of the foure humours.

What is an humour?

An humour is a moist and running bodie, into which the meate in the liuer is conuer- ted; to the end, that our bodies might be nou- rished by them.

What is the nature of the sanguine hu- mour?

The sanguine humour is hot, moist, fatic, sweet, and seated in the liuer, because it wa- reth all the bodie, and giueth nourishment vnto it: out of which likewise issue the vitall spirites, like vnto smal and gentle windes, that arise out of riuers and welles.

What is the fleagmatick humour?

The fleagmatick humour is of colour white, brackish like vnto sweat, and properlie placed in the kidneyes, which draw to them- selues the water from the bloud, thereby filling the veines in stead of good and pure bloud.

What is the cholerick?

The cholerick humour is hot and fierie, bitter, and like vnto the flowre of wine. It

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serueth not onely to cleanse the guttes of filth, but also to make the liuer hot, and to hinder the blood from putrefaction.

VVhat is the melancholicke humour.

The melancholicke humor is black, earthly, resembling the lees of blood, and hath the spleene for a seat assigned vnto it. Howbeit Physitions say, that there be three kindes of melancholy. The first proceedeth from the annoyed braine: the second commeth, when as the whole constitution of the body is melancholicke. The third springeth from the bowelles, but chiefly from the spleene and liuer.

Shew me a diet, for melancholike men?

First, they must haue lightsome chambers, and them often perfumed. Secondly, they must eate young and good meat, and beware of beefe, porke, hare, & wilde beastes. Thirdly, let them vse Borage, and Buglosse in their drink. Fourthly, musick is meete for the. Fifthly, they must alwayes keepe their bellies loose & soluble.

Chap. 3.

Of medicines, to prolong life.

Shew me certaine remedies to preserve health, and to prolong life.

To liue for euer, and to become immortal.

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tall here in earth, is a thing impossible: but to prolong a mans life voyde and free from all sicknesse, to cause the humours in the bodie by no meanes to predominate one ouer an other, & to preferue a man in a temperate state, I verely beleue it may be done; first by Gods permission, and then by vsing weekly either the weight of one scruple of the spirite of the herbe called *Rosa solis*, or the essence of Celandine, or the quintessence of potable gold, wherein pearles are dissolued. Also, who someuer hath any of these well prepared may helpe all the diseases of mans body, whether they be curable or vncurable. Reasons I neede not alledge, for that which is openly seene with eyes, need no proofes. It is an absurd thing, to be ignorant in that which euerie man knoweth. Is not the falling sicknesse onely cured by the spirit of vitrioll? doth not mercurie heale the French poxe and the filthie scabbe? doeth not oile of antimonie plucke vp at once the impurities of the feuer? They doe, none can denie the same. Mineralls are of most efficacie, if they be rightly prepared and purged from their poyson and superfluities. Truly, it is a wonderful thing in this life,
that

that mans vnderſtāding can bring theſe inferior works to ſo great perfectiō: without doubt it is the prouidēce of god; that learning in this latter & rotten age ſhould wax lightſom: thereby to defēd life (which otherwise through the cōtagion of the world would ſoone decay) frō theſe new & ſtrange maladies, which are in all places very riſe & cōmon: ſo that the ſaying of that great prophet is now verified & come to paſſe; my age ſhal renew it ſelfe like an Eagle. O rare gift of the mighty God! who made Moſes liue 120. years without dimneſſe of ſight, without griefs & not looſing any of his teeth, who prolonged *Hezechias* life by 15. yeares, & hath inſpired into mens hearts ſuch excellent knowledge.

Theſe quinteſſences which you ſpeake of, may not be gotten without great difficultie: wherefore reueale thoſe preſeruatiues, which I may eaſily get.

Doctor Steuens water is an excellēt preſeruatiue to prolong life, & is made after this māner: take a gallō of gaſcoigne wine: thē take ginger, gallingal, cāmomill, cinnamon, nutmegs, grains, cloues, mace, aniſeed, carrawayſeed, of each of thē a drachme; thē take ſage, mints, red roſes, time, pellitorie of the wal, wild mariorā,
 F 2 roſemary, pen-

penrismountayne, otherwise wilde time, camomille, lauender, of euerie of them one handfull, then bruse the spices small, bruse the herbes, & put all into the wine, and let it stand twelue houres, stirring it diuers times, then distill it in a limbeck, and keepe the first pinte of the water, for that is the best: and then will come a second water, which is not so good as the first. The vertues of this water are these; it comforteth the spirites, it preserveth the youth of man, it helpeth old goutes, the tooth-ache, the palsie, and all diseases proceeding of cold: it causeth barren women to cōceiue, it cureth the cold dropisie, the stone in the bladder & in the reines of the backe, it healeth the canker, comforteth the stomacke, & prolongeth a mans life. Take but a spoonefull of it once in seauen dayes; for it is very hot in operatiō. Doctor Steuens, that vsed this water, liued one hundred yeares wanting two.

The sublimated wine of M. Gallus physician to the Emperour Charles the fift of that name, is most admirable. For the vse thereof caused him to liue sixescore and nine yeares without any disease: which I thinke to
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directions for health.

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be better then Doctor Steuens water: it is made in this sort: take of Cubebs, cinnamon, cloues, mace, ginger, nutmegges, and gallin-gall three ounces, of rheubarbe, halfe an ounce, of Angelica two drachmes, of masticke foure drachmes, and of Sage one pound and two ounces: steepe these in two poundes and sixe ounces of *Aqua vite*, which was sixe times distilled: then distill them altogether. This wine comforteth the braine and memorie, expelleth melancholy, breaketh the stone, prouoketh appetite, reuiueth weake spirites, and causeth a man to wax younge and lustie. It may be taken twise euery weeke, and not aboue one spoonefull at each time. To conclude, there is a iuleppe made only of white wine and sugar, which comforteth and refresheth the body much, causing the spirites to waxe liuely: it is made thus; put two pound of sugar in three pound of wine, and one pound of rosewater; seeth it till it come almost to a syrupe. This iuleppe is so acceptable to nature that it supplies the vse of meat and drinke.

Declare vnto me a dayly dyet, wher: by I may liue in health & not trouble my selfe in Physicke.

I will: first of all in the morning when you are about to rise vp, stretch your self strongly: for thereby the animall Heate is somewhat forced into the outward partes, the memorie is quickned, and the Bodie strengthened. 2. Secondly, rub and chafe your Body with the palmes of your handes, or with a coarse linnen cloth: the breast, backe, and bellie, gently: but the armes, thighes, and legges roughly, till they seeme ruddy and warme. 3. Euacuate your selfe. 4. Put on your apparel, which in the summer time must be for the most part silke, or buffe, made of buckes skinne, for it resisteth venime and contagious ayres: in winter your vpper garment must be of cottō or friezeadow. 5. Whē you haue apparelled your selfe handsonely, combe your head softly and easilie with an Iuorie combe: for nothing recreateth the memorie more. 6. Picke and rub your teeth; and Because I would not haue you to bestow much cost in making dentifrices for the: I will aduertise you by foure rules of importāce how to keep your teeth white and vncorrupt, and also to haue a sweete breath. First wash well your mouth when you haue eaten your meate: secondly, sleepe with your mouth somewhat open.

directions for health.

open. Thirdlie, spit out in the morning that which is gathered together that night in the throat: then take a linnen cloth and rub your teeth well within & without, to take away the fumositie of the meat and the yellownesse of the teeth. For it is that which putrifieth them and infecteth the breath. But least peradventure your teeth become loose & filthy, I will shew you a water farre better then pouders, which shall fasten them, scour the mouth, make sound the gums, and cause the flesh to growe againe, if it were fallen away. Take halfe a glassefull of vineger, & as much of the water of the masticke tree (if it may easilie be gotten) of rosemarie, mirrhe, masticke, bole Armoniack, Dragons herbe, roche allome, of each of them an ounce: of fine cinnamon halfe an ounce, and of fountaine water three glassefulles; mingle all well together, and let it boile with a smal fire, adding to it halfe a pound of honie, and taking away the scum of it, then put in a little bengwine, and when it hath sodden a quarter of an houre, take it from the fire, and keepe it in a cleane bottle & wash your teeth therewithall as well before meate as after; if you hould some of it in your mouth a little while, it doth much good

to the head, and sweeteneth the breath. I take this water to be better worth then a thousand of their dentifrices. 7. Wash your face, eyes, cares & handes, with fountaine water. I haue knowne diuers students which vsed to bathe their eyes only in well water twise a day, whereby they preserued their eyesight free from al passions and bloudsheds, and sharpened their memories maruaylously. You may sometimes bathe your eyes in rosewater, fennell water or eyebright water, if you please: but I know for certaintie, that you need them not as long as you vse good fountaine water. Moreouer, least you by old age or some other meanes doe waxe dimme of sight, I will declare vnto you, the best and safest remedie which I knowe, and this it is: take of the distilled waters of verueine, bettonie, and fennell one ounce and a halfe, then take one ounce of white wine, one drachme of Tutia (if you may easily come by it) two drachmes of sugarcandy, one drachme of Aloes Epatick, two drachmes of womans milke, and one scruple of Camphire; beat those into pouder, which are to be beaten, and infuse them together for foure & twety heures space, & the straine them

them, and so vse it when you list.

8 When you haue finished these, say your morning prayers, and desire God to blesse you, to preferue you from all daungers, and to direct you in all your actions. For the feare of God (as it is written) is the beginning of wisdom: and without his protection whatsoeuer you take in hand, shall fall to ruine. Therefore see, that you be mindfull of him, and remember that to that intent you were borne, to weet, to set forth his glorie and most holy name.

9 Goe about your businesse circumspectly, and endeavour to bannish all cares and cogitations, which are the only baites of wickednesse. Defraud no man of his right: for what measure you giue vnto your neighbour, that measure shall you receiue. And finally, imprint this saying deeply in your mind: A man is but a steward of his owne goodes; whereof God one day will demaund an account.

10 Eate three meales a day vntill you come to the age of fourtie yeares: as, your breakefast, dinner, and supper; yet, that betweene breakefast and dinner there be the space of foure houres, and betwixt dinner and supper seauen

seauen hours: the breakfast must be lesse the dinner, & the dinner somewhat lesse the supper.

In the beginning of meales, eat such meats as will make the belly soluble, & let grosse meats be the last. Content your selfe with one kinde of meate, for diuersities hurt the body, by reason that meates are not al of one qualitie: some are easily digested, others againe are heauie, & wil lie a long time vpon the stomack: also, the eating of sundrie sorts of meate require oftē pottes of drinke, which hinder concoction; like as we see often putting of water into the meat-potte to hinder it from seething. Our stomack is our bodies kitchen, which being distēpered, how can we liue in temperat order? drink not aboue foure times, & that moderately, at each meal: least the belly-God hale you at length captiue into his prison house of gurnādise, where you shalbe afflicted with as many diseases as you haue deuoured dishes of sundrie sorts. The cups, whereof you drinke, should be of siluer, or siluer and gilt. 11. Labour not either your mind or body presently after meales: rather sit a while & discourse of some pleasant matters: when you haue ended your cōfabulations, wash your face & mouth
with

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with cold waters, then go to your chāber, and make cleāe your teeth with your toothpicker, which shuld be either of iuorie, siluer, or gold. Watch not too long after supper, but depart within two hours to bed. But if necessitie cōpell you to watch longer the ordinarie, the be sure to augmēt your sleepe the next morning, that you may recōpēce nature, which otherwise through your watching would not a little be empai red. 12. Put of your clothes in winter by the fire side: & cause your bed to be heated with a warming pan: vnlesse your pretēce be to hardē your mēbers, & to apply your self vnto militarie discipline. This outward heating doth wōderfully cōfort the inward heat, it helpeth cōcoctiō, & cōsumeth moisture.

13. Remēber before you rest, to chew downe two or three drachmes of mastick, for it will preferue your body from bad humours.

14. Pray teruently to God, before you sleep, to inspire you with his grace, to defend you from al perilles & subtelties of wicked fiends, & to prosper you in all your affaires: & then lay aside your cares & busines as wel publicke as priuate, for that nightin so doing you shal sleep more quietly. Make water at least once,
and

and cast it out : but in the morning, make water in an vrinall, that by looking on it, you may gesse somewhat of the state of your body; sleep first on your right side with your mouth open, and let your nightcappe haue a hole in the toppe, through which the vapour may goe out.

15 In the morning remember your affayres; and if you be troubled with rheumes as soone as you haue risen, vse diatrio piperion, or eate white pepper now and then, and you shall be holpen.

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directions for health.

*The contentes of the sections, and
Chapters of this booke.*

The first section, of the causes of the pre-
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<i>Of Aire.</i>	<i>Chap. 1.</i>
<i>Of water.</i>	<i>Chap. 2.</i>
<i>Of fire.</i>	<i>Chap. 3.</i>

The second section, of food.

<i>Of bread and drinke.</i>	<i>Chap. 1.</i>
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<i>Of flesh.</i>	<i>Chap. 4.</i>
<i>Of fish.</i>	<i>Chap. 5.</i>
<i>Of sauce.</i>	<i>Chap. 6.</i>
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The third section, of sleepe, early
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